

# Transliteration–Telugu

Transliteration as per Modified Harvard-Kyoto (HK) Convention  
(including Telugu letters – Short e, Short o) -

a A i I u U  
R RR lR lRR  
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh n/G  
c ch j jh n/J (jn – as in jnAna)  
T Th D Dh N  
t th d dh n  
p ph b bh m  
y r l L v  
S sh s h

## nagu mOmu kana lEni-AbhEri

In the kRti ‘nagumOmu kanalEni’ -rAga AbhEri, SrI tyAgarAja seems to assume the bhAva of vibhIshaNa requesting the Lord to give him refuge.

P nagu mOmu kana lEni nA jAli telisi  
nannu <sup>1</sup>brOva rAdA SrI raghuvara nI (nagu)

A naga rAja dhara nIdu parivArul(e)lla  
<sup>2</sup>ogi bOdhana jEsE vAralu kArE(y)<sup>3</sup>aTul(u)NDudurE nI (nagu)

C <sup>4</sup>khaga rAju nI(y)Anati vini vEga cana lEDO  
gaganAnik(i)laku bahu dUramb(a)ninADO  
<sup>5</sup>jagam(E)lE paramAtma <sup>6</sup>evaritO moral(i)Dudu  
vaga jUpaku tALanu nann(E)lukOrA tyAgarAja nuta nI (nagu)

Gist

O SrI raghuvara! O Lord who bore mandara mountain on His back! O Supreme Lord who rules the universe! O Lord praised by this tyAgarAja!

Realising my plight of being unable to behold Your smiling face, can't You protect me?

Aren't all those in Your retinue the ones who render proper advice to You? would they remain (unconcerned) like that?

Didn't garuDa proceed fast or quickly hearing your command? or, did he say that it is much distance from vaikuNTha to the earth? With whom else shall I complain? don't cite pretexts; I can't bear it; please govern me.

Word-by-word Meaning

P O SrI raghuvara! realising (telisi) my (nA) plight (jAli) of being unable (lEni) to behold (kana) Your (nI) smiling (nagu) face (mOmu), can't (rAdA) You protect (brOva) me (nannu)?

A O Lord who bore (dhara) mandara - king (rAja) of mountains (naga) on His back!

Aren't (kArE) all (ella) those in Your (nIDu) retinue (parivArulu) (parivArulella) the ones (vAralu) who render (jEsE) proper (ogi) advice (bOdhana) to You? would they remain (uNDudurE) (unconcerned) like that (aTulu) (kArEyaTuluNDudurE)?

O SrI raghuvara! realising my plight of being unable to behold Your (nI) smiling face, can't You protect me?

C Didn't (IEDO) garuDa – King (rAju) of birds (khaga) - proceed (cana) fast or quickly (vEga) hearing (vini) your (nI) command (Anati) (nIyAnati)?

or, did he (garuDa) say (aninADO) that it is much (bahu) distance (dUrambu) (dUrambaninADO) from vaikuNTha (gagananiki) (literally sky) to the earth (ilaku) (gaganAnikilaku)?

O Supreme Lord (paramAtmA) who rules (ELE) the universe (jagamu) (jagamELE)! With whom else (evaritO) shall I (nE) complain (moralu iDudu) (moraluDudu)?

don't cite (jUpaku) (literally show) pretexts (vaga); I can't bear it (tALanu); please govern (ElukOrA) me (nannu) (nannElukOrA);

O Lord praised (nuta) by this tyAgarAja! O SrI raghuvara! realising my plight of being unable to behold Your (nI) smiling face, can't You protect me?

Notes –

Variations

<sup>1</sup> – brOva rAdA – brOvaga rAdA.

<sup>3</sup> – aTuluNDudurE – aTuluNDudurA - iTuluNDadurA. The word 'aTulu' (that way) or 'iTulu' (this way) does not make much difference. However, the word 'uNDudurE' meaning 'they will be like this' and 'uNDadurA' meaning 'it won't be like this' are diametrically opposite.

In keeping with the previous phrase 'ogi bOdhana jEsE vAralu kArE' which is interrogatory, the context demands a question 'would they be like this?' Therefore, 'uNDudurE' seem to be appropriate. The version 'aTuluNDadurA', (it won't be like this) involves a change in the gender – from masculine plural to neuter singular. Therefore, it may not be appropriate.

<sup>6</sup> – evaritO – evaritO nE.

References

<sup>4</sup> - khaga rAju - The episode of gajendra mOkshaM is implied here. As soon as the cry of gajendra 'O AdimUlaM' was heard, the Lord immediately rushed on garuDa and saved gajendra. Therefore, SrI tyAgarAja ridicules SrI rAma whether in his case garuDa has feigned his inability to take the Lord.

Comments -

<sup>2</sup> – ogi – There are two similar words in telugu – 'Ogi' meaning 'duly' and 'Ogu' meaning 'evil', 'wicked'; However, in all books, it is given as 'ogi' (short 'o'). Here, the word 'ogi' with meaning 'duly' has been adopted.

<sup>2</sup> – bOdhana – this word has both positive and negative meanings. Accompanied by words like 'tattva' (tattva bOdhana) it will give positive meaning - 'philosophical teaching'. On the other hand, when preceded by words like 'evari' (evari bOdhana), this will give a negative meaning – whose instigation. Therefore, in this case, the previous word being 'duly', 'bOdhana' has been taken in a positive sense as 'advice'.

<sup>2</sup> – ogi bOdhana jEsE vAralu kArE – Taking meaning 'due advice' for (ogi bOdhana), if the remaining words of translated as it is, it would simply mean, 'they (Your retinue) are not the ones who would give due advice'. However, taking caraNa where garuDa's case is cited, such a meaning militates against the sense of the kRti. Therefore, this is not an affirmative sentence, but interrogatory. Accordingly, if we translate, this would mean 'Aren't the people of Your retinue the ones who give due advice?'.

<sup>5</sup> - jagamElE paramAtma - How is it possible for the Lord who wields power over the whole universe would not to know the plight of an individual? - this is what SrI tyAgarAja asks. Sri Ramakrishna Paramahansa would say 'The mother is happy till the child is busy playing. But the moment she hears the cry of the child – either due to hunger or some other reason, she hurries to take care of the child'. In the kRti 'sItA nAyaka' – rAga rItigauLa, SrI tyAgarAja states 'ingitamerigi...brOcu ... dora' – Lord who protects understanding the indications or intentions (of the devotees).

The great harikathA exponent Sri TS Balakrishna Sastrigal attributes this kRti to the episode of vibhIshaNa's surrender. This kRti does not name vibhIshaNa but all the circumstances aptly describe the episode. It is as if vibhIshaNa sang this kRti hearing which, the Lord declared his vow which is considered as SaraNAgati SAsRa by bhaktAs (vAlmiki rAmAyaNa – yuddha kaNDa) -

sakRdEva prapannAya tavAsmIti ca yAcatE |  
abhayaM sarva bhUtEbhyO dadAmi Etat vrataM mama || XVIII -33

"To him, who comes to me, even once, yearning for protection (from me) saying 'I am yours', I vouchsafe his security against all living beings; such is my vow."

### Devanagari

प. नगु मोमु कन लेनि ना जालि तेलिसि  
नन्नु ब्रोव रादा श्री रघुवर नी (नगु)  
अ. नग राज धर नीदु परिवारु(ले)ल्ल  
ओगि बोधन जेसे वारलु कारे(य)टु(लु)ण्डुदुरे नी (नगु)  
च. खग राजु नी(या)नति विनि वेग चन लेडो  
गगनानि(कि)लकु बहु दूर(म्ब)निनाडो  
जग(मे)ले परमात्म एवरितो मोर(लि)डुदु  
वग जूपकु ताळनु न(न्ने)लुकोरा त्यागराज नुत नी (नगु)

### English with Special Characters

pa. nagu mōmu kana lēni nā jāli telisi  
nannu brōva rādā śrī raghuvara nī (nagu)  
a. naga rāja dhara nīdu parivāru(le)lla  
ogi bōdhana jēsē vāralu kārē(ya)ṭu(lu)ṇḍudurē nī (nagu)  
ca. khaga rāju nī(yā)nati vini vēga cana lēḍō  
gaganāni(ki)laku bahu dūra(mba)nināḍō  
jaga(mē)lē paramātma evaritō mora(li)ḍudu  
vaga jūpaku tāḷanu na(nnē)lukōrā tyāgarāja nuta nī (nagu)

## Telugu

- ప. నగు మోము కన లేని నా జూలి తెలిసి  
నన్ను బ్రోవ రాదా శ్రీ రఘువర నీ (నగు)
- అ. నగ రాజ ధర నీదు పరివారు(లె)ల్ల  
ఒగి బోధన జేసే వారలు కారే(య)టు(లు)ణ్ణదురే నీ (నగు)
- చ. ఖగ రాజు నీ(యా)నతి విని వేగ చన లేడో  
గగనాని(కి)లకు బహు దూర(మ్మ)నినాడో  
జగ(మే)లే పరమాత్మ ఎవరితో మొర(లి)డుదు  
వగ జూపకు తాళను న(న్నే)లుకోరా త్యాగరాజ నుత నీ (నగు)

## Tamil

- ప. నకు<sup>3</sup> మోము కన లేని నా జూలి తెలిసి  
నన్ను ప్<sup>3</sup>రౌవ రాతా<sup>3</sup> ప్<sup>3</sup>రౌ<sup>4</sup>వర నీ (నకు<sup>3</sup>)
- అ. నకు<sup>3</sup> రాజ త<sup>4</sup>ర నీతు<sup>3</sup> పరివారు(లె)ల్ల  
ఒకి<sup>3</sup> పో<sup>3</sup>త<sup>4</sup>న జేసే వారలు కారే-  
(య)టు(లు)ణ్ణదురే నీ (నకు<sup>3</sup>)
- చ. క<sup>2</sup>క<sup>3</sup> రాజు నీ(యా)నతి విని వేగ చన లేడో  
క<sup>3</sup>క<sup>3</sup>నాని(కి)లకు పహు దూర(మ్)నినాడో  
జగ(మే)లే పరమాత్మ ఎవరితో మొర(లి)డుదు  
వగ జూపకు తాళను న(న్నే)లుకోరా త్యాగరాజ నుత నీ (నకు<sup>3</sup>)

உனது சிரித்த முகத்தினைக் காணவியலாத எனது துயரறிந்து,  
என்னைக் காக்கலாகாதா, இரகுவரா?

மந்தர மலை சுமந்தோனே! உனது பரிவாரத்தினர் யாவரும்  
முறையான அறிவுரை வழங்குபவரன்றோ?  
அவ்விதமிருப்பரோ?

உனது சிரித்த முகத்தினைக் காணவியலாத எனது  
துயரறிந்து, என்னைக் காக்கலாகாதா, இரகுவரா?

புள்ளரசன் உனதாணையைக் கேட்டு, விரைந்து  
செல்லவில்லையோ? ஆகாயத்திலிருந்து புவிக்கு  
வெகு தூரமென்றானோ? உலகத்தினையாளும்  
பரம்பொருளே! எவரிடம் முறையிடுவேன்?  
போக்குக் காட்டாதே; தாளேன்; என்னையாள்வாய்;  
தியாகராசனால் போற்றப்பெற்றோனே!

உனது சிரித்த முகத்தினைக் காணவியலாத எனது  
துயரறிந்து, என்னைக் காக்கலாகாதா, இரகுவரா?

புள்ளரசன் - கருடன்  
ஆகாயம் - வைகுண்டத்தினைக் குறிக்கும்

## Kannada

ಪ. ನಗು ಮೋಮು ಕನ ಲೇನಿ ನಾ ಜಾಲಿ ತೆಲಿಸಿ

ನನ್ನು ಬ್ರೋವ ರಾದಾ ಶ್ರೀ ರಘುವರ ನೀ (ನಗು)

ಅ. ನಗ ರಾಜ ಧರ ನೀದು ಪರಿವಾರು(ಲಿ)ಲ್ಲ

ಒಗಿ ಬೋಧನ ಜೇಸೇ ವಾರಲು ಕಾರೇ(ಯ)ಟು(ಲು)ಣ್ಣುದುರೇ ನೀ (ನಗು)

ಚ. ಖಗ ರಾಜು ನೀ(ಯಾ)ನತಿ ವಿನಿ ವೇಗ ಚನ ಲೇಡೋ

ಗಗನಾನಿ(ಕಿ)ಲಕು ಬಹು ದೂರ(ಮೈ)ನಿನಾಡೋ

ಜಗ(ಮೇ)ಲೇ ಪರಮಾತ್ಮ ಎವರಿತೋ ಮೊರ(ಲಿ)ಡುಡು

ವಗ ಜೂಪಕು ತಾಳನು ನ(ನ್ನೇ)ಲುಕೋರಾ ತ್ಯಾಗರಾಜ ನುತ ನೀ (ನಗು)

## Malayalam

ಪ. ನಗು ಮೋಮು ಕನ ಲೇನಿ ನಾ ಜಾಲಿ ತೆಲಿಸಿ

ನನ್ನು ಬ್ರೋವ ರಾದಾ ಶ್ರೀ ರಘುವರ ನೀ (ನಗು)

ಅ. ನಗ ರಾಜ ಯರ ನೀದು ಪರಿವಾರು(ಲಿ)ಲ್ಲ

ಒಗಿ ಬೋಧನ ಜೇಸೇ ವಾರಲು ಕಾರೇ(ಯ)ಟು(ಲು)ಣ್ಣುದುರೇ ನೀ (ನಗು)

ಚ. ಖಗ ರಾಜು ನೀ(ಯಾ)ನತಿ ವಿನಿ ವೇಗ ಚನ ಲೇಡೋ

ಗಗನಾನಿ(ಕಿ)ಲಕು ಬಹು ದೂರ(ಮೈ)ನಿನಾಡೋ

ಜಗ(ಮೇ)ಲೇ ಪರಮಾತ್ಮ ಎವರಿತೋ ಮೊರ(ಲಿ)ಡುಡು

ವಗ ಜೂಪಕು ತಾಳನು ನ(ನ್ನೇ)ಲುಕೋರಾ ತ್ಯಾಗರಾಜ ನುತ ನೀ (ನಗು)

## Assamese

ಪ. ನಗು ಮೋಮು ಕನ ಲೇನಿ ನಾ ಜಾಲಿ ತೆಲಿಸಿ

ನನ್ನು ಬ್ರೋವ ರಾದಾ ಶ್ರೀ ರಘುವರ ನೀ (ನಗು)

ಅ. ನಗ ರಾಜ ಯರ ನೀದು ಪರಿವಾರು(ಲಿ)ಲ್ಲ

ಒಗಿ ಬೋಧನ ಜೇಸೇ ವಾರಲು ಕಾರೇ(ಯ)ಟು(ಲು)ಣ್ಣುದುರೇ ನೀ (ನಗು)

ಚ. ಖಗ ರಾಜು ನೀ(ಯಾ)ನತಿ ವಿನಿ ವೇಗ ಚನ ಲೇಡೋ

ಗಗನಾನಿ(ಕಿ)ಲಕು ಬಹು ದೂರ(ಮೈ)ನಿನಾಡೋ

ಜಗ(ಮೇ)ಲೇ ಪರಮಾತ್ಮ ಎವರಿತೋ ಮೊರ(ಲಿ)ಡುಡು

ವಗ ಜೂಪಕು ತಾಳನು ನ(ನ್ನೇ)ಲುಕೋರಾ ತ್ಯಾಗರಾಜ ನುತ ನೀ (ನಗು)

## Bengali

ಪ. ನಗು ಮೋಮು ಕನ ಲೇನಿ ನಾ ಜಾಲಿ ತೆಲಿಸಿ

ନନ୍ନୁ ରୋବ ରାଦା ଶ୍ରୀ ରଘୁବର ନୀ (ନଶ୍ୱ)

ଅ. ନଗ ରାଜ ଧର ନୀଦୁ ପରିବାରୁ(ଲେ)ଲ୍ଲ

ଓଗି ବୋଧନ ଜେସେ ବାରଲୁ କାରେ(ୟ)ଟୁ(ଲୁ)ଝୁଦୁରେ ନୀ (ନଶ୍ୱ)

ଚ. ଖଗ ରାଜୁ ନୀ(ୟା)ନତି ବିନି ବେଗ ଚନ ଲେଡୋ

ଗଗନାନି(କି)ଲକୁ ବହ୍ନ ଦୂର(ସ୍ୱ)ନିନାଡୋ

ଜଗ(ମେ)ଲେ ପରମାତ୍ମା ଏବରିତୋ ମୋର(ଲି)ଝୁଦୁ

ବଗ ଝୁପକୁ ତାଲନୁ ନ(ମ୍ମେ)ଲୁକୋରା ଆଗରାଜ ନୁତ ନୀ (ନଶ୍ୱ)

### Gujarati

୫. ନଗୁ ମୋମୁ ଡନ ଲେନି ନା ଞାଲି ତାଲିସି

ନଞ୍ଜୁ ଓରାବ ରାଘା ଶ୍ରୀ ରଘୁବର ନୀ (ନଗୁ)

ଅ. ନଗ ରାଜ ଧର ନୀଡୁ ପରିବାରୁ(ଲେ)ଲ୍ଲ

ଆଗି ଓଧନ ଖେସେ ବାରଲୁ କାରେ(ୟ)ଟୁ(ଲୁ)ଝୁଦୁରେ ନୀ (ନଗୁ)

ଧ. ଖଗ ରାଜୁ ନୀ(ୟା)ନତି ବିନି ବେଗ ଚନ ଲେଡୋ

ଗଗନାନି(ଡି)ଲକୁ ବହ୍ନ ଦୂର(ମ୍ମ)ନିନାଡୋ

ଜଗ(ମେ)ଲେ ପରମାତ୍ମା ଏବରିତୋ ମୋର(ଲି)ଝୁଦୁ

ବଗ ଝୁପକୁ ତାଲନୁ ନ(ମ୍ମେ)ଲୁକୋରା ଆଗରାଜ ନୁତ ନୀ (ନଗୁ)

### Oriya

ପ. ନଗୁ ମୋମୁ ଡନ ଲେନି ନା ଞାଲି ତାଲିସି

ନଞ୍ଜୁ ଓରାବ ରାଘା ଶ୍ରୀ ରଘୁବର ନୀ (ନଗୁ)

ଅ. ନଗ ରାଜ ଧର ନୀଡୁ ପରିବାରୁ(ଲେ)ଲ୍ଲ

ଓଗି ବୋଧନ ଜେସେ ବାରଲୁ କାରେ(ୟ)ଟୁ(ଲୁ)ଝୁଦୁରେ ନୀ (ନଗୁ)

ଚ. ଖଗ ରାଜୁ ନୀ(ୟା)ନତି ବିନି ବେଗ ଚନ ଲେଡୋ

ଗଗନାନି(କି)ଲକୁ ବହ୍ନ ଦୂର(ସ୍ୱ)ନିନାଡୋ

ଜଗ(ମେ)ଲେ ପରମାତ୍ମା ଏବରିତୋ ମୋର(ଲି)ଝୁଦୁ

ବଗ ଝୁପକୁ ତାଲନୁ ନ(ମ୍ମେ)ଲୁକୋରା ଆଗରାଜ ନୁତ ନୀ (ନଗୁ)

### Punjabi

୫. ନଗୁ ମୋମୁ ଡନ ଲେନି ନା ଞାଲି ତାଲିସି

ਨੱਠੁ ਬ੍ਰੇਵ ਰਾਦਾ ਸ਼੍ਰੀ ਰਘੁਵਰ ਨੀ (ਨਗੁ)

ਅ. ਨਗ ਰਾਜ ਧਰ ਨੀਦੁ ਪਰਿਵਾਰੁ(ਲੇ)ਲਲ

ਓਗਿ ਬੋਧਨ ਜੇਸੇ ਵਾਰਲੁ ਕਾਰੇ(ਯ)ਟੁ(ਲੁ)ਣਡੁਦੁਰੇ ਨੀ (ਨਗੁ)

ਚ. ਖਗ ਰਾਜੁ ਨੀ(ਯਾ)ਨਤਿ ਵਿਨਿ ਵੇਗ ਚਨ ਲੇਡੋ

ਗਗਨਾਨਿ(ਕਿ)ਲਕੁ ਬਹੁ ਦੂਰ(ਮਬ)ਨਿਨਾਡੋ

ਜਗ(ਮੇ)ਲੇ ਪਰਮਾਤਮ ਏਵਰਿਤੋ ਮੋਰ(ਲਿ)ਡੁਦੁ

ਵਗ ਜੂਪਕੁ ਤਾਲਨੁ ਨ(ਨਨੇ)ਲੁਕੋਰਾ ਤਯਾਰਾਜ ਨੁਤ ਨੀ (ਨਗੁ)